THE

Western Conference News Letter

Volume 3 OCTOBER, 1907 Number 6

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WESTERN UNITARIAN CONFERENCE,
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Rev. W. M. Backus, Secretary.
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Western Unitarians should not forget in the interest excited by the International Council meeting in Boston that in October meetings of most vital interest are to be held by the State conferences. The Western Conference is composed of the churches that belong to the various State conferences and it is from these gatherings that it largely gains its policy and determines its course. The secretary of the Western Conference always visits these gatherings, and, usually, some representative of the A. U. A. brings a greeting from that body. Not alone is our general policy determined by the local meetings, but they are in themselves worthy of the attendance of all of those interested in our type of religion. Often they rise in point of interest above the larger meetings of our denomination held by the A. U. A. and Western Conference. Thus for our people to go to these state conferences not alone means an added impulse and aid in denominational work, but brings as well intellectual pleasure and spiritual uplift to those who attend. At all of these meetings the gracious hospitality and charming social intercourse add to the joy of the occasion. The dates assigned for the conferences this year are: Michigan, at Ann Arbor, October 1-3; Minnesota, at Minneapolis, October 7-8; Iowa, at Sioux City, October 9-11; Missouri Valley, at Lincoln, Neb., October 14-15; Illinois, at Bloomington, October 16-18.

Our Theosophical friends are having a great deal of trouble at the present time, a trouble that threatens to disrupt the society. The seat of the trouble seems to be in that very ancient cause of disputes, namely, the source of authority. One of the leaders of this cult confessed to what most people regard as a low and revolting crime, which act he sought to justify by revelations of a higher truth than the common code of morals and criminal law now recognize. Unfortunately, the head of the society died while a controversy was being waged over this affair. His death necessitated the election of a successor at a time when feelings were bitter and the one elected to succeed him committed to the defense of the accused member. The members of this society bow to the dictum of beings who are termed "The Masters." These beings have evolved to the point where they have knowledge of laws and forces to the degree that they administer them. These beings communicate to certain privileged ones their all-wise counsels and wishes which make an authoritative statement which no loyal Theosophist will question. Unfortunately, at the present time, as there has been in the past, there is a conflict of claims. Those to whom The Masters reveal themselves do not agree as to the commands that they give. Theosophy is a religion that gives a wonderfully likely account of cosmic processes and the law of cause and effect in human life. It has combined the wisdom of Orient and Occident until it leaves but little in the way of probabilities to be desired, but it is founded on authority and goes into details with a thoroughness that proclaims it at once as a type of orthodoxy. It has met the fate of all such. Whether it be an infallible book or an infallible leader or infallible masters matters not, orthodoxy in all of its forms eventually proves to be a tyranny. There is but one test, in the final analysis for the discovery of truth, and that is action of human reason. Happy is the religion that can keep itself free from the entanglements of authority. It is only in the freedom that is asserted by those who use reason freely that bitter conflict is unknown and that life takes on sweetness and real humility. He who believes that he has an authority denied another becomes, because of his belief, contentious. If Unitarians do their duty, they seek to promote freedom and consideration. If we forget this and dogmatize and strive to establish an orthodoxy of our own, we fail of our high calling and become a bane where we should be a blessing. No faith is so excellent that it is worth being made an orthodoxy.

SOCIAL VS. PERSONAL VALUES.

One of the characteristics of the church in our times is its disposition to strike out in new directions, to construct new forms, to aim at new goals, to discover new motives for being. In such a time

there must be many false starts, many false aims, many blind gropings and outreachings after truth, many futile attempts and a few partial successes. All these experiments are hopeful, even if inconclusive, for they are signs of health, of growth, of movement. So long as we do not stagnate there is hope, for however erratic our attempts to strike out new paths there is always opportunity to correct ourselves if there be freedom and movement. Inertia alone is deadly.

One of the results of the general break-up is the conflict that has arisen in the church between social and personal values. The radicals who rebelled against the old theology have, many of them, rebelled with equal fierceness against the social order; and being driven to find a substitute for the old idea of personal salvation, they have embraced with greater ardor the idea of social salvation. Now this gospel of social salvation has generative power, the power to evoke enthusiasm, passion sacrifice—prime essentials of a religious gospel.

But, strangely enough, it finds itself in conflict with an equally imperative essential of religion—the need of the self to find an attitude toward its universe that shall give quality and value to life. It is obvious that if religion is to play a part having any recognizable resemblance to its accepted function it must be such a one as will help a man to say "yes" to his universe. It must make him loyal to the life that now is, an affirmer of the goodness of the universal order of which he is a part, a believer that things are working together for righteousness, however much appearances may seem to contradict. And he must believe this of the world he is living in now, in this year of 1907, tendencies that make up the personality of (say) in this State of Illinois, and in the aggregation of John Smith. Religion must not require him to get off the earth to find his good universe; it must not point to some millenial day in the far future; it must not ask him to change his occupation, his circumstances, his fortune, before it can assure him life is worth living. If religion must wait to change external conditions before it can prove to a man the quality and worth of life, its occupation, like that of Othello, is gone. The church will have become an anachronism, and the preachers of religion changed to teachers of political economy.

Now it must be admitted that this view of religion, in so far as it is effective, is calculated to make a man patient with his lot, perhaps cheerfully acquiescent in the inevitabilities which the higher powers have dealt out to him. In the midst of the clamor and unrest he is disposed to ask with Emerson, "Why so hot, little man?" and in the degree that he comes into a realization of the personal value of religion he is indisposed to be disturbed by the affairs of the cosmos. "The world is coming to an end," said an adventist to Emerson, "Very well, I can get along without it," replied the sage, and that reply fitly expressed the attitude of the man who has fully experienced a personal religious faith.

It requires no explanation to show that this attitude does not lend itself readily to the purposes of the social reformer. The man who lays stress on social values will be impatient of the virtues of personal peace and content. In order to show the need of social regeneration he must paint the existing order in very dark colors. He must delve in slums; must exploit crime, poverty and disease; must expose the animality in man, probe the morbid psychology of social vices, exhibit the corrupt and degenerating tendencies of the political order, and hold up to public inspection the festering sores on the body economic and politic. He may, and often does, have a faith that out of this corruption will issue health and sanity, but he usually becomes so intensely interested in his analysis of morbid conditions that he has eyes for little else; and then the social millenium is a long way off, while the social hell is all about us today.

And so he preaches the gospel of discontent, and the breach between him and the preacher of peace widens apace. I am not gainsaying the accuracy of his analyses, or the truth or sincerity of his utterances, nor am I wanting in sympathy with his aims. As an interested observer of church tendencies, however, I note the growing divergence between the social reformer and the personal religionist in the pulpit, and wonder where it will end. Will the conflict between social and personal values continue until one or the other becomes dominant, or will there be found a ground of mediation? Will the church be found to be the most suitable medium for social propaganda, or will it be, as of old, a generator of spiritual power that may be applied to all high uses—social and personal? For myself, I should be sorry to see a decline of the belief that religion is a personal power to be used in giving a higher quality and finer flavor to life.

A LAYMAN.

WHAT CAN WE DO FOR OTHERS.

To the question "What can we do for others?" experience has given an answer that to many good people is painful and surprising. Not only has the alms-giving of the Christian ages done perhaps as much harm as good, but our most intelligent efforts to do for others through social settlements and institutional churches have been somewhat disappoint-

ing. Those who are giving their lives to the work of social service are telling us now how futile they have found all attempts to serve by extraneous help, by conferring a benefit. One of the most respected of these men recently stated that the greatest service we can render to those whom we wish to benefit is that of helping them to higher ideas and nobler ideals. It is the opinion of this expert that much as the poor need more money and better physical conditions, they need higher ideas and ideals more than anything else in the world. People rather resent being done for, their instinct being to do for themselves. A recent Christian-Register editorial put the matter clearly, saying that "a needy class can only be raised by instilling a new sense of manhood and womanhood, by new impulses toward self-help that engender self-respect and sturdiness of character."

But to develop clear ideas and foster high ideals is precisely the specific work of the church, and those who have in the most intelligent way tried other forms of service now come back to us and tell us that what we have all along been trying to do is the most important service that can be rendered to any class, rich or poor, in human society. Thus we swing round the circle, and are at last explicitly told, what we have felt to be the truth, that the supreme work in the world is to be done in the mind and heart. By all means, let us continue our social settlements and institutional churches, but let it be perfectly clear that the value of a church to society is not to be measured by what it gives to charity, even though that charity be administered in the most approved scientific way. If a church can foster noble ideals in men and women and win their allegiance to a higher standard, if it can reach the springs of action in human life and affect men's scale of values, so that they will care for the best things most and for other things according to their real importance and value, it will do a work of incomparable importance.

Tolstoy's case is in this respect very instructive. His attempt to ignore the intellectual and social differences between himself and the Russian peasants and to convey to them a good which they can only achieve for themselves has proved a flat failure. He confesses that, except in a few cases, he has not been able to establish friendly relations with those whom he tries to benefit, and that they simply regard him as "a good thing." Yet Tolstoy has exerted a great influence on the minds of the reading public in Europe and America, an influence which, unfortunately, is not wholly beneficial.

We can help those with whom we stand in some close relation, but for others we can not do much, at least in a direct way. And even in the mental and moral realm where help can best be given, it is most effective when it comes as a stimulus or suggestion. The moral leader teaches no new truth, and religious leaders never really found religions. The most that such men can do is to help their fellow men to the explicit realization of what they already implicitly know and obscurely but more or less strongly feel. Every reader of Emerson knows this, for as he reads he seems to be learning, yet he knows that in a less clear way he knew it all before. No gospel moves unless our instinct answer the call.

Now the great fact, which makes our work necessary, is that in the men, women and children all around us, there is a vast amount of latent good, there are dumb feelings, longings, strivings, which recognize our ideals, when they are properly presented, as their natural goals. To use a teleological phrase, they are made for the good. Great is the work of that church which can present the ideals of truth, beauty and human goodness in their native attractiveness, so that each man who beholds them will say, "That is what I meant, that is what I want." To do this is to give human lives their true direction and put them in the way of achieving for themselves a good which it is not possible either to confer or receive.

GEO. R. DODSON.

St. Louis.

AMONG THE CHURCHES.

Chicago, Ill.—The International Council is to be, in a measure, brought to Chicago. Several of the foreign delegates are to come west. They are to be at the Michigan Conference October 1-3 and in Chicago October 5-7. Among those who come are Rev. John Hunter, D. D., Prof. E. Montet, D. D., and Rev. V. D. Davis, A. M. A series of meetings for Chicago is being arranged. The delegates from abroad will preach on Sunday morning, October 6, in some of the city pulpits and in the afternoon and evening there will be a mass meetings held in some central and convenient place.

Iowa City.—The Iowa State Conference has purchased a lot in this city for the erection of a new church building. The new location is the best possible one for church purposes in the city. The work at Iowa City wears daily a more hopeful aspect.

Kenosha, Wis.—The beautiful, new church erected by this society was dedicated Sunday, September 22. The dedicatory sermon was preached by Rev. Newton Mann, the first minister

of the society. Rev. Marion Murdock delivered an address at the morning service. At the evening service, Rev. Fred. V. Hawley and Rev. M. Rowena Morse gave addresses, and the ministers of the local churches brought greetings from their congregations. Miss Buck and her people are to be congratulated on the possession of the Henry M. Simmons Memorial church. One can scarcely exaggerate in depicting the beauty and substantial character of the new edifice. It is English in appearance but American in utility, for it has all the appurtenances needed for the social side of church work. Mr. Z. G. Simmons, of Kenosha, deserves great praise for the generosity and judgment that has made this fine structure possible.

Field Notes.—The work of the Secretary during July and August has been set forth in September "Word and Work" so there exists no need for him to report in these columns for those months. September has been a busy month in the office. The autumn always brings work to headquarters because of the renewal of activity in our churches. The Secretary has spent his Sundays in preaching. Sunday, September 1, he occupied the pulpit of All Soul's Church, Chicago. He was struck anew with the ever broadening vision of Mr. Jones as to the scope of work Lincoln Centre should engage in. The chief marvel at the Centre is the tireless energy of him to whom the enterprise is due. The second Sunday was devoted to a visit to our Milwaukee church. The Secretary found this pastorless society bravely facing the problem of securing a successor for Rev. J. C. Hodgins. On the third Sunday he supplied at the Pleasant Hill church. The third and fourth Sundays are to be devoted to supplying for Rev. A. M. Ribbany, of Toledo, whose people have granted him a leave of absence to attend the meetings of the International Council in Boston. Monday, September 30, the Secretary is to visit the society at Onsted, which will complete the month's work.

THE NEW PENSION SOCIETY AS A BUSINESS PROPOSITION.

The benefit which will come to the churches through the work of the new Unitarian Service Pension Society is generally overlooked because of the erroneous belief that such a pension system is chiefly, if not wholly, for the benefit of the ministers. But it is designed primarily for the benefit of the liberal church work, to make the liberal organization more efficient, instead of simply for the narrower plan of making clergymen more comfortable in their old age. That is, the proposed system is based upon business and not upon charitable principles. Questions of sentiment may enter in, but they are in no way necessary to the system, and are more likely to interfere with than to aid in its successful establishment.

The soundest argument for such a plan is a purely business one. The churches have to face two troublesome questions. One is, "How can we get a sufficient supply of able young men for our work at the moderate salary and short term of service which we can offer?" The other is, "How can we make more efficient use of the older and experienced ministers whom we now have?"

The answer to the first question should be the same which is made by the English government in its civil service and army and navy list, and which is gradually being made by the more substantial and progressive banks, railroads and business houses. It is this. If we are to obtain satisfactory employees at a nominal salary, with the right to lay them off when they get between sixty and seventy, we must adopt a system of deferred salary payments, which shall give an employee a moderate pension in his old age. Then such employee will be able to feel that he is not doing an injustice to himself and to those dependent upon him by entering and continuing in a position where the salary is most moderate and the term of service comparatively short.

The question of what to do with the older men is also made easier. For, quite contrary to the common idea, a pension system is as likely to prolong the active service of the older men as it is to shorten it. Such a system improves our work, both by bringing in the younger men at the right time, and by making available for work in the weaker churches a number of the older men. It is more likely to raise the "dead line" to seventy than to reduce it to fifty years. For when candidating older men one finds this curious condition of affairs. A church likes the man, rather wishes to call him, but is afraid to do so. The trustees figure that in a few years he may be quite old, that then the best interests of the church would be better served by a younger man, yet, since they do not know what is to become of the older man, they would have to keep him for reasons of charity. Provide a pension and you remove this fear. Then there remains no good reason why the church should not enjoy the older ministers services much longer than now, since they know that he will soon receive a pension, and they need not worry about his future.

Many a small church also, which needs a man, but can only pay from three to five hundred dollars a year, can get a competent older minister, who can afford to go to them because he has reached that age when he can add his pension to the small

salary they can pay. The missionary work in the new and smaller fields would thus be helped by the pension system.

To preserve its own self-respect by treating men in the churches as well as the best corporations are trying to treat them outside, to feed younger men into the churches more promptly and regularly, to retain without fear the valuable services of many of the experienced older men, to make it easier for the churches in the old country villages and small new western towns to get good ministers is why our church needs the pension system. Not sentiment, but hard business sense demands that it be put into operation as soon as possible. ROBERT S. LORING.

September 11, 1907.

Dear Mr. Backus:

It's a little matter, I know, but won't you give space in your next issue of the "News-Letter" to say this:

That the published minute of the last Director's meeting of the Western Conference regarding a proposed merger between the "News-Letter" and "The Unitarian" obscured in its proper official brevity, the fact that the proposition did not originate either with the editor of "The Unitarian" or of the "News-Letter," but with individual members of the Western Conference who found some advantage in it. Both of us felt that the scheme was difficult of practical achievement, though it might be very pleasant to us both in some personal ways—but it seemed wisest to bring the matter definitely before the Directors of your Conference —and hence "that letter." But I want you people to know that the editor of "The Unitarian" believes very much in the mission and the present method of the "News-Letter" and hopes it may flourish long and vigorously in its present form. "The Unitarian" has a different sort of work to do, and it is trying to do it the best that it can.

Yours Cordially,

GEO. BADGER.

The Directors of the Western Unitarian Conference met September 10, at 3 p. m. Present: Messrs. Hawley, Pulsford, Wilder, Brough, Backus and Mrs. Lynn. In the absence of the president, Mr. Hawley was elected to the chair.

The executive committee reported that, in accordance with the instruction of the directors given at the last meeting of the board, they had held a meeting and appointed Messrs. C. S. Udell, of Grand Rapids; Minot O. Simons, of Cleveland; and H. W. Brough, of Chicago, to constitute the Finance and Endowment Committee.

A communication was presented from the Secretary of the Indiana Universalist Convention, inviting the opinion of the Board upon the subject of Unitarian co-operation in the Assembly held each summer at Rome City, Ind. Mrs. Lynn was named a committee of one, with the secretary of the Conference, to confer with the committee appointed by the Indiana Convention.

The Secretary reported to the Directors the names of those he had selected, subject to their approval, as members of the committee voted at the Annual Meeting. The Directors voted their approval. The committee consists of Rev. Florence Buck, Rev. Fred V. Hawley, Mrs. C. V. Mersereau, Mr. H. M. Lewis, and the Secretary of the Conference. W. M. BACKUS,

Secretary.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Henry W. Foote.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M. Rev. A. Irvine Innes.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Av

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P. M.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Detroit, Mich.—First Congregational Unitarian Society, Woodward Av. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M. Rev. Merritt S. Buckingham, Manistee.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Ia.—All Souls Church. Hour of service, 11 A. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 1125 Quinlow Blvd

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A. Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M. Rev. Merritt S. Buckingham, 543 Third St.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Onsted, Mich.—People's Church. Hour of service 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Mary L. Leggett.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays. Rev. A. Irvine Innes.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 10 A. M. Rev. Roegno Peturrson, 582 Sargent Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.
Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday ofternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. W. B. Chiesman; Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanaugh, 2102 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 2:30 P. M.; third Mondays at 3 P. M.

ILLINOIS.

Director, Mrs. W. J. Davis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. E. C. Dudley, 1619 Indiana Ave.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place,Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave.; Sesretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave., Chicago. D. W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. A. T. Squier. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St., Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Miss Stela Lowman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. Hugh Campbell Hodge, 1102 Fulton St., Sec. Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. J. B. Wallace, 433 W. 35th St. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. Virginia Whitaker, 614 Buchanan St., Secretary, Mrs. Edwin C. Fable, 207 Clay St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwords, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
Brown, Mr. Wm. F., Fonda, Iowa.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
DuComb, Mrs. Frank, Hammond, Ind.
Eckler, Mrs. A. N., Minot. S. Dak.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Kitch, Mrs. Elizabeth, Bloomer, Wis.
Leonard, Miss Olive, West Salem, Wis.
Lewis, Mrs. Rufus A., San Antonio, Texas.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Metcalf, Mr. Joseph, Eagle Pass, Texas.
Munsell, Dr. E. Y., Prosser, Wash.
Munsell, Dr. L. S., Beaver, Okla.
Nixon, Mrs. F. L., Caddilac, Mich.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Los Angeles, Cal.
Siglow, Mrs. Geo. W., Kenmare, N. Dak.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.